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# THE PHILOSOPHY of MORAL CULTURE AND SOCIAL ADAPTATION OF THE PERSONALITY

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**ABSTRACT**

The importance of human rights, the rule of law and democracy, which are shared values in the world, is growing in importance. The process of globalization, which began at the end of the last century with the liberalization of financial markets and the development of information technologies, accelerated the liberalization of foreign trade and technological development and influenced other sectors of the economy, became a benchmark in the social sphere. And the cultural sphere. Data across Long distances as a result of rapid advances in computer and information technology simple and fast transmission has played an important role in the globalization of the Earth. This process has led to radical changes in the rules of international competition. Consumers also have very fast and easy access to information, demand has also become global. As a result, consumer choices and lifestyles are similar across countries.

**Keywords**: philosophy of morality, cultural philosophy, personality, information technology and morality

The division of culture into material and spiritual types is sometimes clear and undeniable to imagine. However, if we take a close look at the problem, we can see that a number of questions have arisen. For example, where can the high artistic content and valuable household items, samples of architecture and clothing be attributed? Or what kind of production relations, work culture should be attributed - material or spiritual? Many researchers attribute this to material spirituality. However, there are other approaches to this issue: the first of them is associated with the transformation of nature into a material product as a result of human labor. In fact, there are approaches to the fact that the created material substance is associated not with nature or God, but with human mind and labor. In this sense, the world of material culture constitutes a "humanized" part of the existing objective world, a "second universe" that can be seen, touched and felt. In the latter case, the scent of perfume is fundamentally different from the scent of a rose, because the first of them is created by human thought and intellect, and the second - by nature.

In real life, material and spiritual culture are inseparable. For example, if a book is an example of material culture on the one hand, it is an integral part of spiritual culture on the other. Because it is a carrier of ideas, aesthetic sensations, and content. Even the music itself materializes during the recording process. In other words, no matter how primitive a purely material culture is, they are also surrounded by spiritual aspects and moments. The Marxist formula of the material and spiritual origin of culture is very clear: "Ideas assimilated by the masses become a material force."

Here the question arises: how does this unity manifest itself at different stages of human development? The answer to the question is unanimous: the development of society, demography, the growth of technical capabilities, the expansion of the possibilities of broadcasting cultural products in time and space are the main factors in this process.

The process of personality socialization is carried out in two phases: social adaptation and interiorization.

Social adaptation means the entry of an individual into the social environment and adaptation to it using various social means. This phase is characterized by:

1) the perception of the norms and values of the new social environment (group, collective, organization, territorial community, which includes the individual), the forms of social interaction that have developed here (formal and informal ties, the style of the leader, family and neighborhood relations, etc.) ), as well as forms of substantive activity (for example, ways of professional performance of work or family responsibilities);

2) activity in a new social environment, adaptation to the requirements and rules of society (group).

Social adaptation can be active and passive. Active adaptation is characterized by the fact that the individual not only adapts to the new social environment, but also tries to change it: he introduces and approves some new norms, values, forms of interaction and activity that he considers necessary and important for the social environment. The implementation of active adaptation largely depends on the social status of the individual, as well as on the originality of his

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personal qualities. Passive adaptation is an individual's perception of new conditions as they are, adjusting his activities and behavior taking them into account, without the desire to change something in them.

The indicators of successful adaptation are: achievement of a high social status by an individual in a given environment, as well as his satisfaction with the new environment as a whole and its individual elements: the nature of their activities, the moral and psychological atmosphere in the team, etc. The success of active and passive social adaptation depends both on the individual himself, on his communicability, and on the nature of the social environment. It is easier to adapt in a small team, stable functioning, with a good moral atmosphere than in amorphous and disorganized social groups.

Interiorization (from Latin interior - internal) is the process of assimilation by an individual of norms, values, attitudes, ideas, stereotypes developed by society and various groups and their translation into the inner world, consolidation in their characteristics and qualities. The components of the consciousness and worldview of a society or community become elements of the consciousness of an individual's worldview , the spiritual basis of his activity [1, 14].

It is important to emphasize once again that adaptation and interiorization do not mean that the community or society as a whole "mold" the personality in its own image. Personality is individual, unique and independent. It acquires and forms in itself both common features inherent in the community and “own”, individual , inherent in it and in no one else. The longer in the person of general, special and individual, so it is richer, more significant for society and the most yourself, the more successfully it carried out its socialization. The concept of socialization is extremely broad, it includes the processes and results of formation, formation and development of the person (on throughout the whole life). Socialization is a process and result of dialectical interaction between the individual and society, the entry of the individual into social structures through

socially necessary qualities.

It is much more difficult to analyze the phenomenon that is reflected in the concept of personality adaptation. The concept of adaptation is used in the meaning of adapting, adjusting, arranging. Researchers, having different worldview positions, use this concept with one or another semantic shades, from the point of view of a certain science.

First, adaptation is a state in which the needs of the individual, on the one hand, and the requirements of the environment , on the other, are completely satisfied, i.e. a state of harmony between indiividom and pri- home or the social environment. Secondly, it is the process by which this harmonious state is achieved. It is essential that the state of adaptation can be described only in general theoretical concepts, because in practice only relative adaptation is achievable in the sense of optimal satisfaction of individual needs and undisturbed relations with the environment [2, 148].

Adaptation is expressed in two types of responses to environmental influences. The first involves the adoption of social norms and effective adaptation to the social expectations, with which occurs each in accordance with their age and gender (for example, a visit to the school and the mastery of academic pre- metami or friendly relations with peers). In a second, more specific sense, adaptation is not just about accepting social norms: it means flexibility and efficiency in dealing with new and potentially dangerous conditions, as well as the ability to give events the direction they want. In this sense, adaptation means that chelo- century successfully uses creates the conditions for the implementation of their goals and aspirations. Successful decision-making, initiative, and determination of one's own future are inherent in adaptive behavior [4, 28].

The first meaning of the concept of adaptation is quite close in content to the concept of socialization in the sense that a person accepts the norms and requirements that society offers and presents to her. The second meaning is of significant interest due to the fact that it contains the idea of the purposeful and transformative nature of personal activity. The person is thus adapted, does not shy away, does not run away from difficulties, problems, but transforms these situations, uses them to achieve his goals, aspirations, not especially expecting help and advice from others.

Each personality is characterized by a combination of techniques to cope with difficulties, and these techniques can be seen as forms of adaptation. Adaptation refers to more stable solutions - well-organized ways of coping with common problems, to techniques that crystallize through a successive series of adaptations. The concept of "device" refers to the fact, as the body have adapted to the requirements of specific situations.

In the scientific literature on the problem under study, there is no unambiguous definition of the concept of adaptation (social adaptation).

According to D. Olshansky, social adaptation is a type of interaction between an individual or a social group and the social environment, during which the requirements and expectations of its participants are coordinated. The most important component of adaptation is the reconciliation of the subject's self-assessments and claims with his capabilities and the reality of the social environment, which also includes trends in the development of the environment and the subject [3, 25].

Interiorization and adaptation of a personality are two sides of a single process of socialization, therefore, the development of a definition of personality adaptation is possible only in organic connection with the concept of interiorization. At the same time, a deeper understanding of the phenomenon of socialization can be achieved only in the course of considering the relationship between personality adaptation and its interiorization. Ultimately, the assimilation of knowledge, skills, norms, the acceptance of values has an adaptive meaning. In the process of socialization, overcoming problem situations, the personality adapts to the existing environmental conditions, not only using the acquired social experience reproductively, but also discovering new ways of behaving and solving

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problems. Socialization as a phenomenon, obviously , has the following “phases”. Their allocation is rather arbitrary and made only for a more complete consideration of the social phenomenon we are studying.

So, the initial “phase” is the socializing influence of society (it is, of course, felt by a person throughout his life), then - the actual socialization of the individual. The latter includes, if, of course, one may say so , “subphases”:

a) interiorization (the person gets acquainted with the proposed, selectively remembers and begins to assimilate something, emotionally experiencing and comprehending new material)

b) adaptation (a person transforms, “adjusts” the cultural experience at his disposal and uses it for his own purposes - joins, “gets used” in the group, collective, “finds his place in the sun”).

At the same time, it is legitimate to say that socialization takes place in two main forms - interiorization and adaptation of the personality. These forms are closely intertwined with each other, one cannot exist without the other, delimitation is allowed only for a deeper understanding of the problems of the process and the result, the forms of manifestation of the socialization of the individual.

Personality adaptation can be both conformist and non-conformist, creative. The first option sometimes leads to the formation of such personality traits that create obstacles to its successful socialization [4, 42].

The adaptability of a person in a group can be considered as such a state of her that allows her to show her abilities , “turn around”, make sure of her own significance, achieve her goals, and support others in a difficult moment.

Creative activity, in which a person creates something new, implements innovations in certain areas, is the result of the socialization of people, mostly gifted. A person feels the need for creativity, self-expression, for which certain conditions are necessary . And the following situation is often encountered: the products of innovative activity have a significant positive value for society, but a small organization, of which the innovator is a member, dampens his initiative in every way, limits activity, and puts obstacles in the way of putting his developments into practice .

It is known that adaptive processes can be competitive and cooperative. A kind of competition in favor conflict, each party is committed to ensuring that the objectives of the opponent did not come true, or even wants to liquidate the enemy's influence values, and sometimes his own. Both rivalry and cooperation are primarily characterized by cognitive processes - a person perceives and in one way or another interprets a situation for himself, remembers new rules of behavior. All this testifies in favor of the fact that personality adaptation can be considered as a form of its socialization. In the process of adaptation, in addition, a significant role can play reorientation of personality, i.e. developing such assessments and such an understanding of the situation that do not contradict the values and value orientations of the new group.

Based on the foregoing, it should be emphasized that socialization, in fact, is the only way to form and develop a personality. The forms we have identified (interiorization and social adaptation) can be represented only conditionally, in reality they are closely intertwined, interconnected, represent an indissoluble, indivisible unity.

In addition, we must remember that the concept of adapting a multi uniquely and can be regarded as , and as a result of the socialization of the individual as its adaptability to the different public or intra conditions. Interiorization is the process of assimilation by an individual of norms, values, attitudes, developed by society and various groups, ideas, stereotypes and their translation into the inner world, consolidation in their characteristics and qualities. The components of the consciousness and worldview of a society or community become elements of the consciousness of an individual's worldview , the spiritual basis of his activity.

It is important to emphasize once again that adaptation and interiorization do not mean that the community or society as a whole "mold" the personality in its own image. The identity of an individual, unique and self - sustaining. It acquires and forms in itself both general features inherent in the community, and “own”, individual, inherent only to it. The more there is in the personality of the general, the particular and the individual, the richer it is, the more significant it is for society and itself, the more successfully it is socialized. Culture as an integral system is understood in two forms: material culture and spiritual culture. The division of culture into these two forms corresponds to the existence of two important industries - material and spiritual. Material culture covers all areas of human material and production activities. This includes work, household and daily household items, clothing, cars, etc. aiddir.

Spiritual culture refers to the area of spiritual production, its results and products. This includes all spheres of consciousness - science, spirituality, upbringing and education, law, philosophy, art, literature, folklore, religion, etc. This also includes the relationship between people, relationships, the relationship of man to himself and nature, which ensures the production of products in the process of material and spiritual activity. It should be noted that there are two types of cultural activity - creative and reproductive: the first develops new cultural values, and the second increases their circulation due to their retraining. Sometimes such activities are aimed at the mechanical reproduction of wealth created by the mental and emotional experiences of others. Sometimes and in many cases, they mistakenly attribute this to spiritual production. In fact, this is not true, it is for this reason that the comparison of the cultural level of history or periods or stages of individual countries is determined not by quantitative criteria of scientific or artistic products, but by national identity and qualitative characteristics. Today there are many countries that embrace the achievements of other peoples and carry their "nothing" to the world civilization! "Mass culture" is the clearest proof of the existence of such a culture. This is anti-culture!

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